

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT !" — *Goethe.*

"WHATEVER DOTH MAKE MANIFEST IS LIGHT." — *Paul.*

NO. 999.—VOL. XX.

[Registered as]

SATURDAY, MARCH 3, 1900.

[a Newspaper.]

PRICE TWOPENCE.

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## NOTES BY THE WAY.

The decision in the famous McIlroy will case, to which we briefly alluded last week, will at once gratify and enrich our Spiritualist friends in Philadelphia. The testator, having made provision for those who had family claims upon him, left the residue of his estate, amounting to about 25,000dol., to the First Association of Spiritualists of Philadelphia. His only daughter disputed the will on the ground that her father's belief in spirit-communion proved him to be insane. The judge chafed Spiritualism a little, but held that even an insane delusion would not invalidate a will unless it could be shown that the delusion was present as an operative force dominating the testator's mind at the moment of the making of the will: and this was not even attempted to be shown. Curiously enough, the testator was not a member of the Spiritualist Association, and his legacy became known to the Society only through a newspaper paragraph.

The judge pronounced in favour of the will, which contains the quaint provision that if any legatee or devisee should attempt to obtain more than was left to him or her, the bequest should be forfeited. But we hope Miss McIlroy will just escape that predicament, though she a little deserves it.

A work meriting distinct notice comes to us from the United States, but published in London, by James Clarke and Co., Fleet-street. We refer to 'The Messages of the earlier prophets, arranged in the order of time, analysed and freely rendered in Paraphrase,' by Dr. F. K. Sanders and Dr. C. F. Kent, Professors of Biblical History and Literature in American Universities.

We suppose we ought to say that these two tempting little volumes belong to 'The Higher Criticism': we prefer to say that they are reasonable, frank and honest. The study of the Bible, in one very important sense, so far from being finished, is only commencing, and we sometimes think that we, as Spiritualists, have more to gain from the modern study of it than any other class of inquirers. But it is essential that we should understand what the Bible actually is, not what it is supposed to be.

Every part of it is specially interesting from one point of view or another: but we are inclined to think that the men who are called 'prophets' ought to specially interest us. They were seers, mediums, sensitives, and their favourite phrase, 'Thus saith the Lord,' or 'The Lord said unto me,' can best be interpreted by a Spiritualist.

The work before us does not help us much, if at all, in this matter, as the writers half suggest that Ezekiel was

only literary and picturesque when he described his visions, &c. This is a very bald and dry theory, and it presents 'the prophet' in a dubious and not over creditable light, though they highly extol him.

We forget where it came from, but we marked the following for a Note, though it has, for some time, been crowded out. Its source does not matter: it is the lightning flash in it that gives it its value:—

Miss Banks wrote to the leading girls' colleges of the United States and England, inquiring the terms on which girls with a slight tinge of the African in them might be admitted. In every case, in the American colleges, she was given to understand that a girl with a strain of coloured blood could either not be received at all or, if received, must live in a separate boarding-house with coloured or mulatto students, and would be able to mix only with them. The principals of the English colleges, we are glad to learn, uniformly wrote, presenting their compliments, stating the terms, telling when the next term began, and assuring her that there was no necessity to have stated anything concerning the slight mixture of African blood. She could go to Girton, Newnham, or other colleges, and find herself neither despised nor isolated.

We believe this has been partly questioned or even denied, so far as the United States are concerned, though we can only hope that the denial is valid.

We feel very strongly on this subject, and as Spiritualists, too, holding as we do, as the very essence of our faith, that the spirit is everything, and the flesh nothing. One of the, to us, most attractive sayings in the New Testament is that splendid Pauline manifesto:—

God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined their appointed times, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being.

We rejoice greatly in this glorious social gospel of Humanity's spiritual oneness.

The editor of the 'Harbinger of Light' has judiciously stored various curious 'messages' transmitted through Melbourne mediums. Here is one, only lately published, we believe:—

IN MELBOURNE, OCT. 31ST, 1897.—'Poor Judas! How I pitied and wept over him! Since then all men have calumniated and reviled him as an unpardonable traitor. And yet all should have wept over him. But no one has a tear for poor Judas. Yet I, whom he betrayed, forgave him ages ago; and he has since progressed, and has become a teacher, which he now is, although he does not speak in his own name, because men have stamped it with such cruel opprobrium. . . . Know this, that not a single soul will or can be lost; and that, of the purified and glorified angels who stand in the presence of the Father, there is not one who has not sinned and suffered, and has not trod the flinty path of pain and tribulation, even as I did.'

In a certain 'Vita di Gesu,' published at Vercelli, the following appears (of course, here translated). It also professes to be a 'message':—

Poor Judas! In my last hours thou, more than all my disciples, didst occupy my thoughts, and my soul inclined towards thine, in order to speak to it of hope and of rehabilitation.

'He who hath betrayed Jesus is lost,' exclaims the world,



Oh, no! nothing is lost that God hath made. All will find themselves purified by repentance, glorified by courage, and luminous after pardon. No, none are lost. All will become great; all will be honoured; all will painfully struggle up the mountain sides to be illuminated on its summit by the fires of divine love.

There are strong reasons for dismissing the suggestion of collusion.

'Ruskin Hall,' Oxford, has been founded for the purpose of bringing some of the advantages of the University within the reach of working men, but with no desire to take the students away from their 'class' as 'working men.' The work is carried on by residence at Oxford, for a time, and by correspondence. The cost of residence is 10s. a week. Tuition and tutor's fees, 10s. per month.

A 'Students' Alliance' is being attempted, for enabling working men to get a period of residence at Oxford. The one now being founded at Birmingham is to serve as a model. The following extract from a circular we have received will indicate the lines on which the Alliance will try to do its very hopeful work:—

The nucleus is formed by a body of ten young unmarried men who have hitherto lived in lodgings. These, by living together, will lessen their expenses, and part of the money thus saved will be devoted to the library and part to the sending, by turns, of such of their number as are able to go, for a month at a time to Oxford. Every man will continue at his ordinary occupation, and the other corresponding students of the district will share the benefits of the library, the common room, and the mutual fellowship and intellectual intercourse by the payment of a small sum. This will vary in the different local centres owing to variations in rent and other expenses, but should not average more than 4d. a week. In most centres an entrance fee of 1s. will be charged to those making use of the library.

This is excellent. Are we not told that

Spirits are not finely touched  
But to fine issues?

Many have been 'finely touched' by John Ruskin; and for the 'fine issues' we may safely look.

The Oxford correspondent is Mr. C. A. Beard, Ruskin Hall.

In 'Commonweal,' a new monthly published in Durban, South Africa, we find the right spirit. May it prosper! The following paragraph, from a beautiful little Paper on 'Social Reform through the Children,' by Mr. F. J. Gould, will give an idea of the tone and aim of the Magazine:—

I say again let us build schools, and build them in a new spirit. Let us resolve that the whole school system shall lead up to a self-respecting manhood and dignified citizenship. Let the school training aim, first and foremost, at the training of character. Let the children feel that self-mastery and temperance should come before quickness of logic, or power to add, or subtract, or measure, or buy and sell. Let them be taught the natural reason and beauty of Truthfulness in act and word and profession. Let them learn that the genuine man is kind and considerate; that the cruel man is but a fragment, and a sorry incompleteness. Let them hear every day of the worth of good habits, and the grandeur of honourable work. Let them hear the constitution of society explained; let them know how crying are social evils, and how sad is the need for strong men and women to act as saviours. And they themselves are to be the saviours. They themselves are to bring peace on earth and goodwill among men.

'WHAT IS RIGHT?'—We have received the first number of a new penny monthly paper, ready on March 1st, entitled 'What is Right?' The paper appears to be of an advanced, ethical kind, and the first number contains many interesting and thoughtful articles, including one by the Rev. Chas. Ware, on 'True Conceptions of God.' The object of the promoters seems to be to assist the reader to discover, and decide for himself, as to what is right—a very laudable object, truly, and one which, if carried out on the admirable lines laid down in this initial number, should be of great benefit to many. The paper, which is well got up, is published by Mr. A. W. Hall, Hutton-street, Whitefriars-street, London, E.C.

## ANSWERS TO QUESTIONS.

By 'MORAMBO' (THROUGH MRS. M. H. WALLIS).

At the conclusion of Mrs. M. H. Wallis' address on 'Psychical Susceptibility,' reported last week, 'Morambo,' the control whose assistance had been desired by the President, signified his presence, and at the President's invitation a number of questions were put by members of the audience.

In reply to the first question, as to the method adopted by spirits when engaged in the process of healing through a medium, the control said that the operating spirits proceeded either by filling the medium with their power, making a suggestion that certain acts should be performed, or else taking control in automatic fashion, and using the medium for the conveyance of the magnetism; or simply by making the medium a sort of stand-by while they direct their magnetism without passing it through the instrumentality of the medium.

Sometimes (the control continued), the process of healing is carried on from a distance, as you term it, without the spirit operator being anywhere near (in a physical sense) to the individual upon whom he is operating. Then it is through the activity of the will, and passes over the lines of spiritual connection.

In reply to a further question as to whether the process differed in any way from mental healing or Christian Science, the control said: 'Yes, in so far that very frequently the power goes from the spirit—actually goes, in a very different fashion from that which is manifest through mental healing. But there are occasions when it does *not* differ, because there is simply the mental action upon the one to be healed. The spiritual substance or force conveyed by the spirit operator can only be conveyed very imperfectly by those on the material side.'

Another question ran: 'What is the best means for anyone controlled by uncongenial influences to get rid of them?' The reply was: 'There are several ways in which benefit can be gained, principally by the cultivation of the power of resistance on the part of the medium, carried, if necessary, to the extent of breaking off for the time being the séances or the opportunities of communication. There may be great benefit derived from the help of a powerful magnetiser, or of a developed medium also.'

Dealing with the next inquiry, as to whether the effects of a violent death remain with the spirit after separation from the body, the control replied: 'More often than not, I think. The result of a violent death is a dazed condition, a feeling of only being half alive—if I may use the term—especially on the part of those who have had little thought of spiritual matters while they were on this side. If there has been any particular attention devoted to spiritual inquiry or any degree of spiritual truth attained, then there is much less likely to be any ill effects from the sudden transition. Sometimes such spirits have to be taken to what may be termed the hospitals of spirit life, and nursed back to strength spiritually, because of the sudden interference with the conditions which were established here. But it largely depends on the degree of spiritual development or the activity of the spiritual nature.'

'It is a fact,' said the speaker, replying to a question as to the travels of the spirit during bodily sleep, 'that the spirit does not require to sleep to anything like the same degree as the body, and persons do go in sleep to the spirit side of life and gain some degree of information regarding that life. But as a rule there is only a very partial recollection of what has been experienced, when the waking state on this side is again entered. Following a little what has been previously said to you, it seems to me that through training or intention a degree of development could be gained in this way, so that those who found themselves in any way able to remember their visits to the spiritual world should endeavour to gain a clear recollection and make record of what they experienced.'

Taking next the case of a female mesmeric subject who chose to yield herself wholly to the will of a mesmeriser of the other sex, the control said that the question of danger in such a case would depend very much upon the strength of character possessed by the subject under normal conditions, and also to a great extent upon the purpose or aspiration of



the operator. Given a subject, however, who would yield herself entirely to the will of the mesmerist, and that mesmerist not an honourable man, there might be dire results. On the other hand, if the mesmerist were a man of good life, his influence might have the effect of strengthening the character and ennobling the nature of his subject. He would not, however, advise any persons to yield themselves up unquestioningly to anyone, whether in the body or out of it.

To the next question, 'What is the difference between spirit and soul?' the reply was as follows:—

'Very frequently the terms are used interchangeably. Sometimes people use the word "soul" as that which is and knows that it is. I myself prefer to use the terms "spirit," "soul" or spiritual body, and "material body." But the meaning, of course, lies in the application of the terms. There is that which is and knows that it is. There is that which renders possible its association with the physical body, and there is the physical body itself.'

To the next question, 'Is there any life beyond the spiritual life?' the control replied: 'I do not know of any. I am told that apart from the spirit spheres immediately associated with the earth, there are the celestial spheres which are not common entirely to the inhabitants of the earth, but are inhabited by people who once dwelt on other planets than yours. But I should hardly, however, judge that this was a life apart from the spirit spheres, but simply an extension or a more sublimated condition of them, inhabited by those sufficiently advanced.'

'Can those who have passed to the celestial spheres, return to their friends on earth?'

In the course of his reply to this question, 'Morambo' said: 'Rarely, I should judge, because, so far as I am informed, before they can reach celestial spheres they will have outgrown every degree of grossness which might have been theirs through earth experience, and therefore would have cast off everything which would serve to attract them to the earth. But there are medium spirits just as there are spirit mediums. I myself have often been the means whereby certain communications have been transmitted, and sometimes, I am told, the inhabitants of these spheres can send their thought through one, two, three, or more channels until it reaches someone on this side, but usually I should judge the inhabitants of these realms will have quite out-grown interest in this earth, and their own friends will have entered spirit life, so that the necessity for them to re-establish communication with the earth will have passed away.'

The next question ran: 'Is there any means of distinguishing between the ideas of the medium and those of the spirit?'

The control replied: 'I do not know of any particular standard by which you can judge, except where there is close association with the medium, and you can get a knowledge of his particular thoughts. The mind of the medium generally affects the communication, more or less. The medium is not a perfectly clear channel, that is, one whose mind is in any degree active. There must be some difference, but in the case of lengthened development there is generally a developing of the mind of the medium on the lines of the mentality of the spirit people who develop that medium. In the case of purely automatic control you may have communications almost entirely untinted with the activity of the medium's consciousness.'

'I am not quite clear,' said another inquirer, 'regarding the distinction to be drawn between emotion and intellect, as operating through human beings?' The reply was as follows:—

'It is very difficult to draw a dividing line between emotion and intellect, because man is so constituted that one state of consciousness continually affects or impinges on the other. A purely intellectual man is hardly to be found, though you may find one or two who manage to keep such strong control over the emotions as to permit the intellect full sway. A purely emotional man is also hard to find, because even in the most emotional there is more or less evidence of the power of the intellect. I do not see how I can point you to the dividing line, or how the balance can be rightly adjusted.'

In the course of his reply to another question, 'Morambo' said that in order to judge between a true spirit message and a message which was merely the product of the imagination, there must be a certain amount of experience, and, moreover, to arrive at the former conclusion there must be some evidence of spirit control.

The inquirer having explained that he was referring especially to the case of an inventor whose ideas might be the product of spiritual impression, the control said that if a message was given or an invention suggested and there was no particular claim that it was of spiritual origin, it was not necessary to attribute it to the action of spirits. Inventions and discoveries did not necessarily always emanate from the spirit side of life.

Dealing next with the question of accidents or injuries and their effects on the spirit, 'Morambo' said that in some cases where there was interference with the expression of consciousness on this side there was not much interference with the growth of the spiritual organisation. In other instances the injured person at the death of the body had to take up development at or near the point it was dropped at the time of the accident. Some people whose development had been arrested by accidents in this world were like spiritual babes in the next. It was one of the greatest thoughts in the spiritual philosophy that idiots, imbeciles and the insane presented conditions that only belonged to the earth and were outgrown on the spiritual side through the quickening of the spiritual powers.

THE PRESIDENT then submitted a question which had been communicated to him, as to whether animals who have lived in this world continue to exist in the next. The control replied, 'No, not in the general sense, so far as my knowledge goes. I have devoted a certain amount of attention to this subject, and I fail to find evidence of the continuance of the life of the special animal in the spiritual world. I know of the existence of birds, flowers, and other beautiful expressions in spirit life, but I do not know of the existence of a bird *there* which has been a bird *here*, except in the rare instances where the owner of a bird retains a vivid recollection of it, and the activity of the spiritual consciousness enables the expression to persist on the spiritual side for a longer or shorter period. I know of instances where, in the case of pet animals and pet birds, there has been a retention of the elements in their association, arresting the process of dis-association for a period on the spiritual side of existence. But when the thought grows less, when the remembrance diminishes, there is a gradual dis-association of the elements, followed by their absorption into the ocean of spiritual life.'

Considering the question whether reincarnation is necessarily in conflict with Spiritualism, the control said:—

'It depends very much on the attitude of mind in regard to the question. I cannot find that it is in unison with the facts of Spiritualism, and can only speak in regard to what I know. It is part of my special work to receive those who are spiritually born, coming from your side of life to ours, and I have received many, and have been instrumental in awakening responsive thoughts in their minds. I have attended a vast number of spiritual births, but I have failed to find any evidence which to me would be conclusive of a spirit once passing away from the earth coming back again and being reborn in the form of a babe.'

Replying to another question, the speaker said that the spirit world offered all the conditions necessary for the education of those who passed from this life. There was a spiritual side to this world and although spirits were said to come back, it might be that they did not really go away, that was to say, they were earth-bound, not having outgrown the earth condition.

The proceedings closed with some remarks by the President expressive of the pleasure and appreciation with which the meeting had listened to the clear and able replies of the control, to whom and to Mrs. Wallis he conveyed the thanks of the meeting.

'LIGHT' SUSTENTATION FUND.—The following additional contributions are gratefully acknowledged:—Hon. Mrs. Forbes, £1 1s.; Miss Spencer, £1 1s.; Ernest Bertram, £1 1s. Remittances should be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.



## THE TRUE ORIGIN OF SO-CALLED SPIRIT COMMUNICATIONS.

Under the above title appears a long article in the 'Uebersinnliche Welt,' for January, contributed by Dr. Nagel. It is a translation from the French of M. Flournoy in the 'Annales des Sciences Psychiques,' with some additional remarks by Dr. Nagel; and—it is almost superfluous to say—is an attempt to prove that so-called spirit communications are due to animism—that is, to the anima or subliminal self of the medium, and not to spirits of the departed.

In support of this theory, M. Flournoy adduces two instances of automatic writing which have come recently under his notice, and which, he says, 'may be described as typical and serve for a sample of many others.' He says in another place, too, that 'truly typical instances of examples of communications proved to be animistic in their origin are rarely to be found in literature; and, therefore, the following instances are especially valuable, as they prove the purely animistic origin of the communications so clearly and unmistakably that the influence of the medium by any other agent cannot even be imagined.'

I will describe these two cases as far as possible, consistent with brevity, in Mr. Flournoy's own words; and of the justice of his deductions readers can form their own judgment. The italics are mine.

Number one is as follows: Frau Z., of Geneva, is a very intellectual and highly-cultured woman, sixty-three years of age. In 1881 she had the opportunity of becoming acquainted with Spiritism, and read the works of Allan Kardec, Gibier, and others. For a month she took part in a circle with a table, but without any satisfactory results. She then experimented with automatic writing, and after a week (on April 21st) got the names of deceased friends and relations, with philosophic and religious messages.

On April 24th, after she had received a number of such communications, her pencil suddenly wrote the name of a certain R., a young Frenchman of her acquaintance who had shortly before entered a religious order in Italy, and of whom she had in no wise been thinking. She was much agitated, as she had no idea he was dead; but her hand continued writing, and the communication is here given at full length. Briefly, it was to the effect that R. had died at eleven o'clock the evening before. The causes and circumstances attending his departure are then narrated, his happy reception by friends and relations in the spirit world, and the wish he felt (now gratified) to communicate with those left behind. For nearly a week these messages from R. continued to arrive; but on April 30th a letter came from R. himself in the flesh! Naturally Frau Z. was much shocked at this outrageous deception, and, although still interested in Spiritism, never since that day has she exercised her mediumistic powers or taken any part in séances or experiments.

M. Flournoy here gives a long and detailed explanation of the causes which, to his mind, abundantly prove the animistic source of the messages—such as Frau Z.'s intimate acquaintance with the young man, her knowledge of his delicate state of health, and the concern she felt about his religious convictions. 'Against this view may,' he says, 'on the other side be urged the hypothesis of "lying spirits"; a convenient theory of Spiritists, to make even the facts which are clearly ascertained to be false serve to prove their spirit origin.' He adds: 'In this instance Frau Z. long held the opinion, *which she is even now reluctant to abandon*, that an impostor from the other side really played the sorry joke of personating the dead R.'

I may here remark that such an experience as that related of Frau Z.'s would, to *experienced* Spiritualists, and to mediums who had, for many years—not for a few days or weeks—been in the habit of receiving messages from the other side, have seemed highly suspicious. Spirits as a rule, however much they may desire to do so, are not able to communicate in any detail with their friends through a medium for some considerable time—weeks or months—after their departure from earth, especially those who, like R., are 'very happy,' and presumably in a high sphere. Low, earthbound spirits would have much more facility in stepping in, and

every *experienced* Spiritualist knows how many dangers and pitfalls beset the path of partially developed mediums, especially when the power comes so suddenly and rapidly.

The second case is that of a man named Til, forty-eight years of age, a teacher, and a healthy, good-hearted man, who *some months ago* experimented with automatic writing, and 'after some minor results, received one Sunday evening some surprising and jesting answers to questions.' He was very excited by this, and after going to bed he heard a sort of inner voice, assuring him of friendship and sympathy, and then suggesting that he could write with his finger without using a pencil. This he found his finger did readily on the wall, and the next day the 'obsession' was so strong that on his way to his school, the spirit kept on writing words and sentences in the pocket of his overcoat. A Spiritist with whom he was acquainted, and whom, in his trouble, he consulted, advised him to exert his will power to rid himself of this evil spirit; but instead of following this good advice, after his afternoon nap he took up his pencil and then received a lying message about his son, who, he was told, had stolen some cigarettes from his master and had, in consequence, received his dismissal. Needless to say, on hastening to the master, Herr X., he found there was no truth in the story whatever, and in the meantime the spirit wrote—presumably with his finger—'I have deceived you, do forgive me!' After this, Til did his best to get rid of this deceitful spirit, and after a time succeeded, and got other messages of a religious and moral tendency. These were first impressed upon his brain by the inner voice, and then written by his pencil, and he seems to think his own mentality may have something to do with them; but with regard to the lying message about his son '*he is still convinced that for a time he was the victim of an evil spirit.*'

M. Flournoy then proceeds to show, by various reasonings, how it is impossible that any but the animistic theory could account for these messages. I do not believe, however, that any *medium of experience* would endorse this theory. Theoretic arguments and hypotheses, however plausible they may be, are not to be compared with practical experience, and one little rap or one sentence written by spirit power in the seclusion of the medium's own chamber brings with it more conviction of the action being due to the influence of disembodied spirits than the most wonderful manifestations with a public medium at a séance where many are present.

I have never known these animists to attempt to account for the fact that the psyche or subliminal self of mediums—and I suppose of everyone else—is, without exception, so mendacious, and possessed of such wonderful histrionic talent that not only—according to them—does it assume a variety of characters, but personates them to the life, even when it has never either seen or heard of them, supposing someone present has had some acquaintance with them. This fact—if fact it be—seems to me to be in favour of the spiritistic hypothesis of the origin of spirit messages; for assuming that the soul or psyche continues to exist in another state of being after the death of the body, where, as we are always told, deception is impossible, how wretched it must be, truly like a fish out of water! and how delighted it would be to find it was able to manifest through some medium and to re-enact its old rôle of 'The Liar.'

At the end of M. Flournoy's paper, Dr. Nagel adds several pages on his own account, of which the gist may be guessed by this sentence: 'Only those mentally blind can deny the purely animistic origin of the communications in the cases of Frau Z. and Herr Til.' He makes some very uncomplimentary remarks about us silly and credulous Spiritists, and then proceeds to deplore—almost pathetically—that private circles and mediums will not follow the example of the worthy Frau Z. and Herr Til, and recount their experiences to scientific experts,\* in order that the latter may analyse them and deliver judgment upon them. Just fancy experiences so sacred and private that we hesitate to confide them to our most intimate friends, being exposed to the scalpel of these moral vivisectioners; and simply—as it would turn out—for the purpose of confirming them in their preconceived theories; for

'A man convinced against his will  
Is of the same opinion still.'

\*The actual term used is 'official science.'



After having—as he thinks—utterly demolished our cherished *delusions*, what does he offer us? He says: ‘So perhaps, though what the spirit manifestations above all aim at proving, namely, the soul’s immortality and the possibility of intercourse between those who have passed over to the other side and mortals, may never be accomplished, it is quite possible and likely that we may attain a better knowledge of our own and true\* psyche, and thereby may see a greater *probability* of its survival after the death of our earthly body.’

Surely a most ‘lame and impotent conclusion.’ It can be scarcely worth while going through so much to arrive at so little!

It may be presumption on my part, but I cannot but think it is just possible that those for whom the veil has been lifted, though but a little—I mean, of course, experienced mediums—are more likely to form a correct judgment of the source from which so-called spirit messages come than ‘scientific experts,’ however clever (in their own estimation) these gentlemen may be in the art of sifting evidence. A most remarkable account of the *modus operandi* used by our invisible guides in producing ‘spirit’ writing is given in a posthumous ‘Spirit Teaching,’ through the mediumship of W. Stainton Moses (‘M.A., Oxon.’), published in ‘LIGHT,’ of November 25th, 1899. Mr. Stainton Moses was perhaps the most wonderful writing medium who has existed since the days of the old Hebrew prophets. He here describes a *séance* at which, sitting at his table with pen in his hand, he was entranced by his spirit guides and while a long message—here given—was written by his pen, his spirit was separated from his body and he could see from a short distance the hand as he wrote. Several of his spirit guides were in the room with him, and he—that is, his spirit body—was dressed, like them, in spirit garments. He was directed to watch the process of the writing, and writes: ‘Rector was writing, and it was not done, as I had imagined, by guiding my hand or impressing my mind, but was done by directing on to the pen a ray which looked like blue light.’ I refer those whom the subject may interest to the article itself; I will only add that no one who had the honour of being acquainted with Mr. Stainton Moses could for a moment doubt the extreme accuracy of his description. I will conclude in his own words: ‘I am perfectly certain as to what occurred, and reported it simply and without exaggeration. I may have omitted facts; I have added or altered none.’

T. M.

#### A SUSPENSION OF JUDGMENT.

The ‘Westminster Gazette,’ in some remarks on Professor Hyslop and Mrs. Piper, says: ‘The case of Mrs. Piper, the trance medium, is causing fresh interest at this moment in New York by the lectures of Professor Hyslop. The Professor, who has been investigating the case for twelve years, has now come to the conclusion that the messages that the medium gives him are communications from another world. He declares that Mrs. Piper has no means of knowing the details of his own family history which she gives in her trances. They must, therefore, be communicated to her by some supernatural agency, or else she gleanes the information by some process of thought-reading unknown to us at present. The Professor dismisses the last hypothesis and boldly declares for the supernatural explanation. We shall await further developments with interest, while suspending our own judgment.’

“‘TAKING COLD’ AND KINDRED ILLS.”—Dr. Alexander Wilder, writing under the above heading in ‘The New Cycle’ (which, by the way, is the new name of the ‘Metaphysical Magazine’), says: ‘The best sanitation consists in having a good aim in life, a hopeful disposition, a purpose to make the best of affairs, and a predilection for being cheerful and contented. We insist, in short, that the origin of colds, with their sequences, is in the nervous system, and that the healthful condition of the nervous system is more from mental and moral causes than from external agencies.’ . . . ‘Low spirits and hopelessness always impair vitality; we may say more bluntly, they kill.’ . . . ‘The best preventative is a cheerful mind, firm conviction, and purpose inspired by principle. Firm resolve alone often drives away disease. It is one’s salvation to refuse to be worried.’

\* ‘Untruthful’ would be the better word.

#### PHENOMENA WITH A RUSSIAN MEDIUM.

(Continued from page 82.)

A later number of ‘Annales des Sciences Psychiques’ contains a further discussion of the phenomena with the Russian medium, Sambor. The writer spares no pains in making his study of the phenomena complete and, as far as possible, evidential. He states impartially all circumstances, both for and against the reality of the phenomena. Anything which might suggest suspicion is freely communicated. M. Petrovo-Solovovo seems to have been greatly impressed by the evidence he had of the passing of matter through matter. He gives useful advice at the close of his article to anyone who may desire to hold *séances* with this medium and to investigate the phenomena. M. Petrovo-Solovovo evidently occupies the position, so valuable for scientific investigation of an open-minded, sympathetic observer, who recognises thoroughly the meaning of the word evidence, and the importance of detail in laying this evidence before others. The passage in which he discusses the passing of matter through matter opens thus:—

‘I have now reached the most striking class of the phenomena witnessed with Sambor, that which, in my opinion, is most calculated to produce conviction. It is the most striking, because nothing can be more impressive to the mind than such facts as tend to the belief that the action of one of the most immutable of Nature’s laws, the impenetrability of matter, can be suspended; it is also the most convincing because this particular phenomenon has been several times produced with Sambor in conditions which, if they do not absolutely eliminate all possibility of error, render it improbable to a degree almost amounting to absolute certainty.’

Concerning materialisations, M. Petrovo-Solovovo says: ‘Certain observations made with Sambor constitute, in my opinion, the best “beginning of proof” (I find no better term to employ) which exists of the reality of materialisations.’ He concludes his article as follows:—

‘I do not know whether these pages will be read by the medium; if they are, I should greatly regret it if he should take offence at anything I have said in relation to the doubtful or suspicious aspect of certain experiences. He will I am sure, understand that it would not be right for me, and I can have no desire, to present to my readers only one side of the question. And he will remember that light need never be feared, and that these phenomena, if true, can only gain by being impartially discussed. He will, I hope, the more readily appreciate the justice of these remarks, because he can have no doubt either of the interest which I have in him or of the very warm sympathy which I feel for him—a sympathy which has but increased during the last few years, and which neither my suspicions nor my scepticism can alter; and I hope he will allow me to conclude by telling him how grateful I am to him that, for me also, he has set the door ajar which opens into that which is, perchance, the Infinite.’

We have selected this paragraph for quotation, out of the sixty or seventy pages occupied by this article, because it indicates the admirable spirit in which the experiments have been pursued. It can hardly be too emphatically stated that accurate observation, restrained judgment, and critical acumen, with sympathetic consideration for the individuality of the medium and appreciation of the services which the use of mediumship renders, are precisely the combination of qualities most requisite for investigators and most likely to obtain results of real value. The sympathy and appreciation have, perhaps, been sometimes too little emphasised.

H.A.D.

#### ‘LIGHT.’

As an inducement to new and casual readers to become subscribers, we will supply ‘LIGHT’ for thirteen weeks post free, for 2s., as a ‘trial’ subscription, feeling assured that at the termination of that period they will feel that ‘they cannot do without it,’ and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward ‘LIGHT’ to them by post, as stated above?



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C  
SATURDAY, MARCH 3rd, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### GROWING A SOUL.

'The Christian World Pulpit' is not a very enlightening publication, but a discourse, in a number just sent to us, emits a genuine ray of light. It is by a minister in Lenox, Mass., U.S.A., the Rev. F. Lynch, B.A., on the subject, 'The growing of a soul.' Almost an ideal sermon. The preacher has thoroughly mastered the central idea of evolution, and very properly puts the development of the body, the growth of mind, ethics and spiritual unfolding, on the same plane, as subject to Law. We propose to follow this enlightened preacher, in an exposition which, though occasionally taking on our emphasis and not his, and probably our bias rather than his, will nevertheless present, we hope, the outlines of a scientific and thoroughly workable spiritual Religion, as contrasted with a mere dogmatic faith: and it is here that Spiritualists have a most serious work to do,—to demonstrate spirituality as well as to prove that there are spirits; and to light up the way for struggling and advancing Man.

In days gone by, it was believed,—in fact, the Bible taught,—that the physical body was created at once and perfect, and that, by magic or miracle, the breath of life was breathed into it. But we now know better. The human body is the descendant of other bodies, of a lower order. It was not created *de novo*: it was evolved, and its poor relations were the ancient aristocracy. Moreover, all that has arrived, to tenant it, has also arrived from within. 'The force that fashioned this final form was a resident force in the first germ of life. It was life seeking expression, and it fashioned this body gradually to its uses.' It is here that we leave room,—all the room, in fact,—for God: but, instead of shutting God up to a garden and a bit of magic, we see Him at work throughout the universe, through all the ages, and in the outworking of Natural Law.

What we call 'mind' is comprehensible in the same way. It is the gradually evolved flower on this mighty human tree. It is not a gift but a growth. It can be helped, not imparted. It is the unfolding of the enfolded possibilities of Man: and, if anyone likes to put it so, it is the gift of God, aimed at and provided for from the first, just as conscience is, or the power of will, or the conscious sense of self-dependence, or the still more advanced sense of dependence upon the all upbearing, all enfolding Life.

That last thought brings us to Soul-growth, which again must be contemplated as amenable to Law, and as much the product of evolutionary processes as the develop-

ment of the body or the unfolding of mind. 'The spiritual life, the religious life, is a development from within, rather than something added from without.' And yet, here again, ample room is left for God. Nothing in Nature is unrelated, uncaused; and everything seems to be rooted in or dependent upon the subtle unseen powers, even the fresh grasses and flowers, the new leaves and buds, as well as the longings and aspirations of the spirit. 'All life expanding by resident forces must yet be fed from outer fountains.' So the spirit, though naturally born in the earthly tent, and nourished or sheltered there for earthly uses, may yet be rightly regarded as divinely led, nurtured and inspired.

It follows, then, that the normal man, the intended, the ideal, man, is not a mere beast, though he may begin as low down as we care to imagine. He has a destiny, though he is beset with survivals; and his great warfare is the warfare against these very survivals,—right at one time but wrong at another. Hence his never ceasing travails of penitence and shame, his 'groanings that cannot be uttered,' his longing for 'a saviour,' his search for the Holy Grail.

We are apt to excuse certain lower types of conduct, on the plea that they are 'natural.' But there lurks a very nest of fallacies in this word. What is natural at one stage is unnatural or even criminal at another. We must not look back for the natural, but forward; not to the origin but the destiny. Hence the true 'natural' is the ideal, the ultimate.

Here is the point at which we can hope to answer the question, 'What then is Religion?' That answer is absolutely our own. Religion is soul-growth, in harmony with the laws of its ultimate life. It is 'the fulfilment of the native virtues along the lines of their truest natures.' It is 'to expand love along high lines and in noble ways until it shall merge into the perfect divine.' So that the truly human has for its ideal the becoming the truly divine. 'He that dwelleth in love dwelleth in God, and God in him:' and he who so dwells in God is, in the highest sense of the word, 'religious.' Religion, then, is that which marks a higher stage in man's evolution. It is not something which is brought in, like a picture or a flower; it is a larger growth, a richer development, the attainment of a higher grade of natural life: so that we may correctly say, It is natural to man to be religious.

We do not wish to 'boast beyond measure,' but we cannot help saying that this, which is the latest and purest discovery of scientific religion, belongs to the very essence of our Spiritualism, which, above all things, takes cognisance of the one great reality,—the soul. It is there we must find our gospel, our faith, our hope. Not what we think, what we believe, what we say, is the great matter, but what we are:—not at what shrine we adore, but to what grade of life the spirit-self has reached.

On looking back at what has been written, we feel we ought to almost apologise to Mr. Lynch for professing to set forth his message. We find we have gone far afield, but we willingly return to him, and will in some measure atone for our desertion by making his concluding words our own:—

It all comes to this, and this is the great lesson for us all; that if the religious life is something springing from within, the great task and end of life is soul-culture, character-growing. The man who has not achieved a well-rounded life, a life of virtue and religious power, has not fulfilled his destiny, that is all. But that is the worse hell I know; to be meant for physical beauty, and by accident turn out to be a dwarf, is sad and pitiable. To be meant for spiritual beauty, and by neglect turn out soul-less, is not only sad, but execrable.

This, then, is life. God puts us here a child, and says, Render back to Me a perfect man. God gives us a bit of mind-stuff, and says, Render back to Me a resourceful, well-



trained intellect. God puts us here a spark of the Divine life, and having in it the capacity to be great and god-like, and says, Render back to Me this life all-glorious and beautiful, fulfilled in My image. He gives us all resources—His truth, His spirit, a helper in Jesus—all given that the soul within may find beautiful expression in His image. Press on, then, from day to day into larger life, in patience win for yourselves souls—souls fit for earth, souls fit for heaven—until you awake in His likeness.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday *Next*, March 9th, when

MR. F. W. THURSTAN, M.A.,

Will give an Address on

'HOW I DISCOVERED THE OTHER WORLD'  
And 'The Use I Made of that Discovery.'

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

#### SPECIAL NOTICE.

To meet the wishes of many Members and Associates of the London Spiritualist Alliance, arrangements have been made with

MADAME MONTAGUE,

a remarkable sensitive and psychometrist, who comes to us from California, and is a duly accredited representative of the Californian Spiritualists' State Association, to give, at

A Special Séance,

answers to questions and psychometric experiments, in illustration of her psychic gifts, on Friday, March 16th, at 7 for 7.30 p.m., in the French Drawing Room, St. James's Hall. Admission to Members and Associates by ticket only.

#### ADDRESS BY MR. W. J. BOULDING.

On Friday evening, February 23rd, in the French Drawing-room, St. James's Hall, Mr. W. J. Boulding, addressing a large gathering of Members and Associates of the London Spiritualist Alliance, gave an eloquent and deeply interesting narrative of his personal experiences in Spiritualism. His vivid and graphic descriptions commanded the close attention of his hearers; but we do not report his address as we understand that it is the intention of Mr. Boulding to print it, together with his former address on the same subject, in book form, at no very distant date. On the motion of the President, Mr. E. Dawson Rogers, a hearty vote of thanks was awarded to Mr. Boulding, and suitably acknowledged. A number of members remained in the hall, engaged in animated conversation, for some time after the close of the lecture.

#### THE NATURE AND SCOPE OF INSPIRATION.

Under this title the 'Church Gazette' is printing letters from correspondents which forcibly illustrate the very nebulous character of the ideas that are generally entertained upon the subject. One writer confesses: 'Though I have read much and thought much about this matter, I cannot at all define the nature of inspiration, nor measure its scope.' Another asks a number of questions, such as, 'Is the man or the book inspired? Does inspiration guarantee infallible accuracy in history and science? Is illumination to be distinguished from inspiration? Has God ceased to speak to men except through the revelation already given?' He calls for someone to 'completely discuss the subject in accordance with the inductive method.' A third contributor says: 'Inspiration is a purely personal matter, and is entirely spiritual in its nature, and this very fact should forbid the very general notion of there being any special sanctity attached to texts.' He contends that 'there is no proof that inspiration has ever ceased,' and thinks it is 'odd that while we tacitly laud critical acumen in the early Church, it is by so many deemed almost sacrilegious to pursue the same course at the present time!'

#### MATERIALIZATION SEANCES IN CHRISTIANIA.

(Continued from page 76.)

During the following séances the manifestations increased, but the changes were more as regards detail. Of the experiments which were made, I remember best the following:—

*The Photographic Experiment.*—The camera was placed in the salon before the open door. Our host had previously inquired whether the spirits were willing to try the experiment, and the answer came by knocks, 'Yes!' The photographer placed himself at his post, and, through the medium, it was arranged that the figure should place itself by the medium's side. On a given signal a magnesium light was to be produced and an instantaneous photograph of the medium and spirit taken on the same plate together. All was in order, the signal was given, the magnesium was lighted. We all saw the medium on her chair, with her hand shielding her eyes from the light. She gave a sharp nervous cry when it flashed. To the right of her stood a white figure. In the sudden strong light, it seemed to resemble a statue, although I had the impression of movement on its part. On the second attempt being made, I looked directly at the face. It was very pale, with a pair of large dark eyes that were directed, as if in anxiety, towards the photographic apparatus.

The attempts were failures. When the plates were developed, one could only see dim cloudy marks on them, and nothing more. (This was owing, it was afterwards said, to the plates being in some way defective.)

*The glove experiment* was tried, and was very interesting. It was as follows: Inside the cabinet were placed two pails. In one was a quantity of warm water, on which floated some melted paraffin wax. In the other was cold water. The materialised spirit was requested to dip its hand first into the warm melted wax, and then into the cold water to set the wax, repeating the process till the hand became covered with a thick waxen glove. Thereupon the spirit was to dematerialise the hand, leaving the empty glove, which we would afterwards have filled with plaster of Paris; and then, when the wax was removed, we should find an exact model of the hand of our spirit visitor.

We heard the splashing in the water for several minutes while we sat patiently waiting the result. Then (in the experiment I remember best) the wax glove fell, or was thrown, on the floor before us, and unfortunately two of the fingers were somewhat pressed together, the wax being still too soft for rough handling. The glove had reached exactly to the wrist, and, in the making, the fingers had been held in a curved position. When compared, it showed clearly that it had not been formed on the medium's hand; for that, it was too small. The plaster cast, carefully made by an artist in that line, reproduced very satisfactorily the form of the hand, the slightly crushed fingers included. It showed all the fine lines of the skin in absolute naturalness. It was a very small lady's hand, extremely well formed and delicate (not taking the accidentally spoiled fingers into consideration). I regarded the hand with interest, and could not help wishing that the wrist had been a little longer, *i.e.*, that the glove had reached higher up the wrist on which it had been formed. One *could* imagine that a slender, delicate hand *might* have withdrawn itself through the opening, and perhaps the curvature of the fingers might possibly be made after the hand was withdrawn. But no one agreed with me, nor would anyone allow that what I suggested was possible.

Even the well cared for and beautifully shaped nails provoked a smile as I thought: 'O woman! Even when for a moment you leave your grave, your first care is your toilette!'

[My wife here wishes to remark that: 'The opening at the wrist of the glove was so small that even the smallest lady's hand could not possibly be passed either in or out without breaking the wax; also, that the fingers were naturally curved whilst the glove was being formed, was attested by the artist who made the cast. He, who was of course ignorant of the origin of the wax glove, asked many



questions, being greatly puzzled to account for the withdrawal of the hand on which it was formed without, in any way, injuring the shape or breaking the wax.]

The time came when I should make the personal acquaintance of the spirits. 'Nepenthes' stepped out of the cabinet one evening, tall and beautiful in her gleaming garment, with her glittering diadem on her stately head. The leader of the circle addressed her, saying that one of the new members of the circle had an earnest wish to assure himself that she was no imaginary creature, nor yet one of ourselves, and asked if she would be willing to do something to convince him.

She turned her head and stepped towards me, stopped, regarded me attentively, then came slowly nearer and stretched out her arm towards me—a shadowy arm, darker than the darkness of the room; or it may have been dark only in comparison with the luminous whiteness of her garments.

All the arguments which had tormented me were scattered to the winds, and I acknowledge that for a moment I hesitated, while a hundred thoughts rushed through my brain. How will it feel? Shall I be afraid? Will her hand feel like a hand of mist in my grasp? Shall I be seized with strange sensations? Will air from the heavenly spheres flow over me from contact with that hand, or shall I meet the cold, clammy odours from the grave where the body of this shining spirit lies?

I rose from my seat and took the outstretched hand, scarcely master of my thoughts. It was even bewildering to stand hand in hand with one of whose face nothing was visible but a pair of eyes, which made themselves felt rather than seen. Only that gleaming garment waved before my eyes like the silvery mist of the Milky Way on a winter night. The star on her forehead was on a level with my eyes. As I stood there a strange feeling of awe, and yet elation, came over me. I felt that I stood in the presence of a great, and for mortals, unfathomable mystery. Then came a feeling of quietude and coolness, when I was able to criticise again. The hand I held did not shrink from my clasp, nor did it feel like a hand of mist. It was small, a little cool, soft and delicate, but solid as any lady's hand I have pressed. Still holding my hand, she, with her other, took her veil and passed it over my brow; it felt soft, but certainly material. Then, drawing her hand from my clasp, she glided away.

I seated myself again, still somewhat bewildered. I had not experienced any new or strange sensations neither from Paradise nor from the churchyard, but all the same I felt a little strange.

It happened once again that 'Nepenthes' laid her hand in mine—a little cool hand that felt like other hands so far as its solidity was concerned, and I said: 'Can you dematerialise your hand as you did with the glove, now, while I hold it?' There was no answer or sign that she understood. I repeated my question slowly and distinctly, at the same time holding her hand possibly a little tighter. The diadem on her head moved as if in denial; and as if anxious, or in uncertainty, she drew her hand from mine and glided away. My wife told me afterwards that while I had held the hand of 'Nepenthes,' she had felt the arm from the shoulder to the wrist and had found it strangely thin and small, like the arm of a child. She could scarcely believe my assertion as to the solidity of the hand I held. I took my wife's hand in mine to compare. It felt much the same as that of the spirit, had almost the same temperature. 'Yes! Just as yours feels,' I remarked. 'And yet almost nothing of an arm,' she replied wonderingly.

Just then we discovered that while we had been engaged with our spirit 'Nepenthes,' another form had in the same way been occupying the attention of one of the members of the circle, seated furthest from us, namely, the clergyman. To him had come the form of a woman, different from the others, inasmuch as she was dressed in black. The clergyman himself, deeply affected, declared to us positively that in this form he had recognised a sister whom he had lost. He solemnly asserted that there was no doubt whatever in his mind as to her identity. Our friend, the artiste, who was seated next to the clergyman, saw and described the meeting and recognition of sister and brother.

At the same time as these things were taking place the medium could be seen sitting quietly in her chair, an interested spectator of what was occurring around her.

That evening, as on so many of these evenings, we went home in a state of bewilderment and excited thought. It was certainly trickery! It *must* be trickery! But at the same time it was impossible that it could be trickery! We argued and considered it, first with one another, and later on each inwardly with himself. But what did that help?

One evening 'Nepenthes' brought us flowers. I was fortunate enough to get a rose, beautiful, dark, dewy, and with a rich perfume. It was no different from a fine specimen obtainable from gardens later in the year; but on inquiry being made we learned that there was none to be had in our country at that time, even in hot-houses. It was material enough; I have it yet in one of the drawers of my writing table.

Another time an experiment was tried which we had long desired. It was that a form should build itself up before our eyes outside the cabinet. The medium, for this purpose, was requested to sit within the cabinet, which she did.

As usual we sang for a while, and while singing we observed a small white something on the floor in the middle of the room. It moved, rose a little, sank again, rose again and sank, but still increasing in size and volume. Sometimes it fell quite together but raised itself again. At last it reached the height of a grown person, became luminous, the drapery fell apart, and we saw before us the figure of a woman, of, as the others assured me, absolutely ideal beauty. I regretted my weak sight more than ever. She glided about for some minutes; I say glided because no other word can express the smooth, even, soundless movements; and then she began to dematerialise. It went very slowly, the form sank gradually together, seeming to be at the same time drawn towards the cabinet. The diadem sank with it. At last nothing was left but a light cloud on the floor. The brightness slowly died out of the diadem, the light faded, and all was gone. Only at the last moment it seemed that something grey and cloudy disappeared into the darkness of the cabinet.

The experiment was wonderful in every way. The last of the series of sances I was prevented from attending. My wife will therefore relate what then passed.

#### THE LAST SÉANCE OF THE SERIES. RECORDED BY HULDA GARBORG.

For me, this last séance was undoubtedly the most interesting of them all, although according to the opinion of the Spiritualists and more accustomed persons it was to some extent a failure.

We had to wait longer than usual before the manifestations began, but at last we saw the bright star which we recognised as belonging to 'Nepenthes' in the opening between the curtains; but it did not seem that she intended to come out. We sang and sang, and at last our host and leader, addressing her, expressed a wish that she would come to us, as we were all anxious to see her once more and say 'farewell.' He asked warmly and urgently, and at last, as with a great effort, 'Nepenthes' stepped from between the curtains and came before us, going straight to Herr E., who sat facing the cabinet. She had always treated him as her chosen friend, and now she reached both hands towards him. He rose from his seat and went a couple of steps to meet her, and bowing his head, kissed her outstretched hands. There they stood before me, scarcely more than two feet from me. Herr E. asked her something which I did not catch. She took a lock of her long waving hair in her hands, and drawing it over her shoulder held it towards him. Herr E. asked if it was true that she would give him a lock. She nodded her head and reached forward her hand. 'She wants a pair of scissors,' said several who understood her movement, and she nodded again, seemingly pleased to have been understood. A gentleman near the cabinet said he had a pair of scissors, which he produced, and rising from his seat offered them to her. She turned round, took them, clipped off a long strand of hair, and handed the scissors back again. Then she gave the lock of hair to Herr E., who thanked her delightedly. This incident, interesting as it was in itself, was to me a hundredfold more so, from the



fact that I saw the medium during all the time sitting in her chair outside the cabinet, in our very midst. Both I and many others also talked with her during this little scene. It caused me to be none the less charmed and delighted with the strange beauty of 'Nepenthes,' which delight, nevertheless, was always mixed with a certain feeling of awe, with which her supernatural appearance, her gracefulness, and her soft luminous garments always inspired me. It was only the sincerity of my desire for a something which would put an end for ever to all doubt, which gave me courage to whisper urgently, 'Can you not disappear now while Herr E. holds your hands? If it be possible, do it!' She stood unmoved and still. 'Ask her—you! Herr E.!' I added quickly. It had, I must explain, always seemed that she was anxious to fulfil any wish of Herr E. when it was in her power, and so he said: 'Can you disappear while I hold your hands in mine?' For a minute it seemed that she hesitated, and then she began really to shrink within the enveloping drapery, and become shorter and shorter, slender and more slender, while we all sat watching in eager excitement. 'She is doing so!' 'She is doing so!' was heard from all sides.

When she had diminished till she was no larger than a small child of six or seven years, Herr E., who was now bending down over her, said, 'I am still holding her hands, but they are very small.' She continued to sink, and then it seemed that the hands were withdrawn, for she fell into a shapeless white cloud, from which the luminosity died out, and then this seemed to fall, or roll backwards, into the cabinet. It was something of a disappointment, notwithstanding that what I had already seen was too wonderful and beyond comprehension.

After this there were no more forms, although we sang and begged, but instead there began a series of strange light phenomena, which for me, and I think for many non-Spiritualists, were more convincing than fully materialised forms, notwithstanding the unearthly beauty of those forms.

The lamp in the next room was turned up, so that the séance-room was lighter than usual. We could see distinctly every object in it, including the medium, who discussed with us the advisability of closing the séance, as it seemed that there was nothing more to expect in the way of phenomena. Suddenly there appeared a light cloud above the head of the medium. We asked her if she felt anything, to which she replied that she did not. The cloud varied in form and size, sometimes gathering itself together like a ball, then slowly spreading itself out, waving and rolling to and fro, like volumes of escaping steam, but always above the medium's head, over which it cast a faint light; then it disappeared, but at that moment the interior of the cabinet was lighted up, and a column of the same faint light, about the height of a four or five year-old child, glided out to the medium's side. We thought at first it was the little 'Ninia,' but the cloudy column did not take any human form. It remained a good while in the same place, sinking and rising again and again, then fading entirely away. Suddenly the medium's head appeared to be enveloped in the cloudy mist, which spread itself gradually all over her; all the same we could see her quite distinctly through it. We asked her again if she felt anything, and she assured us that she did not feel anything material, although there was a sensation of being covered. Slowly the cloud disappeared, and the room, which had been to some extent illumined by the whiteness, became as dark as before.

We again spoke of the advisability of closing, when the medium cried out in surprise, 'See! My dress is white, quite white!' And so it was; the whole dress seemed covered with a phosphorescent whiteness, that was sometimes faint, sometimes clear and strong; and there was a circle of light round about her. There were many conjectures as to what this might be, and some of the circle remarked that it must be the magnetic fluid used in the manifestations, which was now being returned to the medium. Whether this was so or not, I cannot tell, but it was exceedingly beautiful. She herself sat there pale and tired—very pale and very tired—and observed with us all that passed.

There were other things which occurred that evening, but I only relate what I distinctly remember, and which had for me the most interest. Let me add only that these

phenomena were the most wonderful and most beautiful of anything I have ever seen in my life, and perhaps that I ever shall see, and, whatever they may have been or not been, I can only say I would not have missed them for very much.

#### CONCLUSION. BY ARNE GARBERG.

The last remark I cordially endorse, and will only add a few words. Some of us who had been present at the séances described were some time later witnessing the conjuring performance of an anti-Spiritist, who, among other things, gave a representation of a materialisation séance. The man clearly did his best, and had at his command the assistance which is supplied by a stage and sundry arrangements, as well as by the usual conjuring apparatus. But when his materialised spirit walked out of his cabinet, stiff, awkward, rustling, and stinking of phosphorus, we circle-holders could only smile, and join in a loudly expressed protestation against the clumsy representation. What this man, clever as he undoubtedly was, and said to be one of the best in his line, with all the conjurer's art and experience at his command, showed us, who had recently seen 'Nature's' handiwork, was the coarsest and most vulgar of humbugs. There could never be a question of comparison.

#### INTERNATIONAL PSYCHOLOGICAL CONGRESS.

The fourth gathering of the International Psychological Congress is to be held in Paris from August 20th to 25th, next. The former congresses have taken place in Paris (1889), in London (1892), at Munich (1896). All persons interested in psychological studies are invited to attend—women are admitted on the same terms as men. Those who intend to be present are asked to send their names in a stamped and closed envelope to M. le Dr. Pierre Janet, Rue Barbet-de-Jouy, 21.

The entrance fee is twenty francs, in return for which sum a Congress ticket will be sent to applicants. The members of the Congress will gain admittance by this ticket to all the museums and hospitals, as well as to any gatherings which may be organised. The various sections into which the Congress will be divided are classified as follows:—

1. Psychology in relation to anatomy and physiology.
2. Introspective psychology, in relation to philosophy.
3. Experimental and psycho-physical psychology.
4. Pathological psychology and psychiatry.
5. The psychology of hypnotism, and of suggestion, and similar questions.
6. Social and criminal psychology.
7. Animal psychology, anthropology, ethnology.

The languages employed will be German, English, French, and Italian. No paper should occupy more than twenty minutes in reading. Those who desire to contribute a paper are asked to notify at once to the secretary the title of their article, and to forward at the same time an outline of the subject (not exceeding two printed pages). These outlines will be printed and distributed among the audience. Members of the committee will be pleased to give any particulars which may be required. A full programme will be published later and sent to all subscribing members of the Congress. A list of the presidents over each section is published in the January-February number of 'Annales des Sciences Psychiques.' The English representatives on the committee are:—Dr. A. Bain, professor of philosophy, Aberdeen; Professor Dr. Ferrier, 31, Cavendish-square, London, W.; Mr. Frederick W. H. Myers, M.A., Leckhampton House, Cambridge; Professor H. Sidgwick, Newnham College, Cambridge; Professor James Sully, University College, East Heath-road, Hampstead, N.W.

KEEP IT DARK.—The future must be kept dark and the public must remain in ignorance of what is to happen to them in *this* world in the days to come, although a whole army of preachers are employed in forecasting their future—in the *next* world. Wherein does the difference lie? Four palmists, who are described as 'fashionable,' were recently fined at Liverpool £10 each, or six weeks' imprisonment, for the crime of 'telling their clients what would happen to them in the future.'



## LEONARDO DA VINCI'S 'LAST WORK.'

A recent number of the 'Avvisatore della Provincia' (an Italian journal) contains an article contributed by Professor Falcomer, of which the following is a *resumé* :—

In March, 1898, the Professor received by post a letter from a gentleman called Signor Conti, giving an account of a picture he had discovered in the house 'Centurione,' at Castelnuovo. The work was unfinished, but the delighted discoverer believed it to be the work of no less a master than Leonardo da Vinci. The proprietor had not known what a treasure he possessed in this dusty, unfinished painting. With the letter giving this account Signor Conti sent to Professor Falcomer a photograph of the picture, which represents a Holy Family. The discovery of this work suggested many questions as to its history, &c., the answers to which could only be guessed at.

Quite recently, however, it occurred to Professor Falcomer to make an inquiry through a medium. He, therefore, wrote to a friend in Australia who had corresponded with him at intervals for some years on psychical subjects, and laid the matter before him, forwarding also the photograph. This gentleman he calls 'James Smith,' and says he selected him particularly because he had mentioned that he had received messages purporting to come from Leonardo da Vinci.

Mr. James Smith's reply is dated Amwell, Hawthorn October 4th, 1899, and is to this effect. (We translate with abbreviations.)

The medium through whom Mr. Smith received messages lived at a distance of about five miles, and when Professor Falcomer's communication arrived Mr. Smith sent for him.

'He told me,' says Mr. Smith, 'that he was conscious throughout his journey that he was accompanied by the spirit of Leonardo da Vinci !

'I had hardly put him into the magnetic sleep when he was controlled by Leonardo da Vinci, and exclaimed, "My picture! My picture! which I did not live long enough to finish! Yes, I, Leonardo da Vinci, executed it, towards the close of my earthly life. Give it to me." I did so: "It was not finished." He pointed to the dark portion under the Child. "There is not my usual finish in the head and feet. I gave special care to both. The faces are finished but not the drapery. This should have been painted more amply; it was my intention to paint it more accurately. The commission was given to me by an ancestor of the owner. . . . He did not recognise it, but he vaguely supposed that it might be my work. There was a tradition to that effect in the family. The brow of Mary is fuller and more masculine than my normal style. I value the picture because it was my last, and also because I think it was one of my best, or would have been if I could have finished it. I left various others unfinished. I was not well when I took that residence for change of air, and my health declined from that time. This picture is painted in my best style, except the hands and feet, which are not executed with my accustomed truth and accuracy. . . . The artist who discovered this picture has proved that he is clever and has real talent. I know him because the interest he has taken in my work has attracted me to him. I repeat that the painting is indubitably mine, and further research will throw light upon this. I see that the medium has a copy of the photograph, which has been a great assistance to him."

Professor Falcomer says that this communication is, in the main, in accordance with the letter he had received some eighteen months before from Signor Conti, although it differs in certain particulars. We gather that he intends to make such further inquiries as may be possible, both through normal and by mediumistic channels, and that he thinks the two methods of inquiry may supplement one another and afford together satisfactory data for forming an opinion as to the origin of the picture.

The incident is interesting and we hope that subsequent investigation may supply the evidential qualities which are at present lacking. We cannot help regretting that Professor Falcomer did not send the photograph to Mr. James Smith without further particulars, merely asking him to discover what the medium could tell him about it. This would have precluded thought-transference from Mr. Smith's mind, which naturally suggests itself as a not improbable explanation of the mode in which the medium acquired his supernormal knowledge.

There are other inquiries we should like to make, and without which we cannot form an opinion as to the value of

the incident. We should like to know whether the medium saw the photograph before going into trance; also whether the medium has any artistic knowledge and could, therefore, have normally detected the character of Leonardo's work in the reproduction of his picture. Perhaps Professor Falcomer can supply a few further details which will throw light on these and other points.

If subsequent research proves that this is really Leonardo da Vinci's last work, this discovery would of course be a very interesting corroboration of the medium's statement to this effect, and would afford fair presumptive evidence that his knowledge had been acquired from some extra-terrene source, since we gather that the date of the picture is at present only a surmise.

We shall look with interest for further facts which may give solid grounds for believing that we have in this case something more than mind reading and clairvoyance.

H. A. D.

## NOT ATHEISTS.

Spiritualists are not infrequently charged with atheism by opponents who do not trouble to make themselves acquainted with the facts. Many persons who are Spiritualists to-day were formerly materialists, and as they cannot change their modes of thought and expression all at once, they are apt at times to speak in a way which gives colour to the idea that they do not recognise the Divine Spirit—the All-Father; but while that is true in individual cases it is equally true that the general trend of the spiritual philosophy is towards the recognition of the Supreme Intelligence behind all phenomena. Dealing with this fact Epes Sargent forcibly affirmed :—

'Nearly all the great seers and spiritual philosophers have been Theists. The exceptions are rare and unimportant. Plutarch, who was a Spiritualist in the modern sense, was a devout Theist. So was Tertullian, who knew our phenomena. So was Augustine. Among the great mediums who flourished before 1848, Swedenborg, Oberlin and Zschokke were devout Theists. The latter wrote two volumes of devotional discourses, which have been translated into English, and published by Houghton and Osgood, Boston. Oberlin used to have interviews with his deceased wife, and Zschokke was a remarkable test medium, and could read the past history of perfect strangers, through a faculty he could not explain. The Wesleys, who knew our phenomena, were Theists. Lavater, a decided Spiritualist, was a Theist. The last Baron Guldenstübbe, a powerful medium for independent writing and other phenomena, physical and mental, was a confirmed Theist, as his writings show. Mr. Stainton Moses ('M.A. Oxon.'), also a medium for both kinds of phenomena, and a man of scholarly and philosophical culture, was a well-known Theist. Among theistic Spiritualists we may also class Joseph Glanvil (1680) and Henry More (1687), both Spiritualists in the modern sense; William White, editor of the new "Psychological Review"; Wilkinson and Shorter, formerly of the London "Spiritual Magazine"; S. C. Hall, William Howitt, Dr. Watson, Dr. Crowell, Robert Dale Owen, Dr. Brittan, William Mountford, Dr. Peebles, the late Judge Edmonds, Archbishop Whately, Bishop Clark, of Rhode Island, Dr. Carter Blake, Rev. Maurice Davies, Rev. Mr. Colley, Frederick Tennyson, and indeed nearly all the conspicuous English Spiritualists.'

## IS MR. CECIL RHODES A SPIRITUALIST?

Miss Rhodes, the sister of Mr. Cecil Rhodes, has never shown the slightest fear for her brother's safety during the long siege of Kimberley, says a writer in Mr. T. P. O'Connor's paper, 'M.A.P.' She told me that it had been foretold to her, both by cards and by two palmists, that her brother would live four years more, during which time he will achieve more than in all his previous career. Miss Rhodes is short and rather stout, with massive, handsome features, very humorous lines round her mouth, and a remarkably square strong chin. Her hair is touched with grey, and her leonine head seems rather large for her vigorous frame. She is devoted to her brother, and is supposed to be the frequent recipient of his confidences on weighty matters. She is a great Spiritualist, regarding death as a mere transition stage, which in no way prevents communication with living humanity. This view is shared by Cecil Rhodes himself. Miss Rhodes has but one weakness—she wants to marry off all the pairs of young folks whom she sees to be fond of each other. But she has never met the woman she thinks good enough for Cecil Rhodes.



## SUCCESSFUL PSYCHOMETRY.

On Wednesday evening, February 21st, a select company of ladies and gentlemen assembled at 99, Gower-street, by invitation of Mrs. Bell-Lewis, to witness the exercise of the psychic powers of a lady from California, Madame Montague, who had been highly recommended by Mr. W. J. Colville, and who has for some years past given successful public demonstrations of her 'gifts' to large audiences in the United States.

The visitors were requested to write questions (of either a general or a personal character) upon slips of paper and place the paper upon a table, together with an article for psychometric experimentation.

Madame Montague then entered the room, and, after a brief invocation and a few words of greeting, she proceeded to deal with the questions, which were read aloud by her husband. Speaking with a foreign accent, she being evidently Italian or Spanish, the lady rapidly replied to all the questions in a very lucid, and frequently eloquent, manner, in well-chosen and expressive language. The psychometric delineations, or 'readings,' that were then given from the articles which had been placed upon the table were extremely interesting, and appeared to give general pleasure and satisfaction. A novel feature, that of psychic telepathy, was then presented with success, in the shape of answers to unspoken questions, the replies being generally accompanied by a symbolic representation, the description of which embodied a fuller response to the thought or desire of the subject. A 'circle' was afterwards formed, Madame Montague being seated in the middle, and further illustrations of her powers of psychic perception and some clairvoyance were given to nearly all the sitters, who, as far as we could learn, were unanimous in their appreciation and praise of the extremely interesting and indeed remarkable display of the powers of the gifted lady, to whom, as also to Mrs. Bell-Lewis, their grateful thanks were awarded. W.

## MANIFESTATIONS AT DEATH.

'Annales des Sciences Psychiques' for January-February contains an article by M. Erny, discussing one by M. Flammarion, lately published in 'La Nouvelle Revue.' Some of M. Flammarion's stories are interesting; we are not of course bound to accept his interpretation of them as merely manifestations of the psychic force of the dying. One of his cases is as follows:—

A doctor, M. Vogler, heard one night the door at the foot of the stairs open and shut, and then after a short interval the sound of feet coming slowly and with fatigue up the stairs and to his door. The door opened but no one entered. The sound of steps approached his bed, and he heard a sigh which he recognised as that of his grandmother, whom he had quitted in good health in Denmark; the footstep was also like hers. Later he received the tidings that his grandmother, who was devoted to him, had died suddenly just at that time.

Here is another case: During the Crimean war Madame Ferret, going down into the cellar, suddenly saw a part of it lighted up by a ray of sunshine, looking like a shore of sand, on which she saw her cousin dying; and a fortnight later she received the news of the death of this officer on embarking at Varna, on a date corresponding with the vision.

M. Flammarion has, it seems, received upwards of 1,800 narratives of occurrences of this nature.

M. Erny mentions in this article that he said to his father, when the latter was dying: 'You seem to be suffering much; if you do not suffer press my hand.' 'Although not able to speak, my father lightly pressed my hand which held his.'

This is worth quoting as one of the consoling confirmations of the statement which has been often made, that probably dying is far more painful to witness than to experience; that to the passing spirit, except perhaps in cases of acute illness, the transition is as painless as it is natural.

NOTHING is ever changed in the Eternal Purpose and Being—no new manifestation made; only the eyes are opened, the spiritual nature awakened, to a clearer perception of that which has always existed within and around us.—W. DAVIES.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## 'Information Wanted.'

SIR,—I think your correspondent, Mr. Burton, in 'LIGHT' of February 24th, can himself answer the inquiry that his letter contains, if he will only ask himself whether, when he returns to some spot on earth, so rife with associations of some bygone time that it makes him live over again the days it recalls, he really becomes once more the identical personality he was in those days! I scarcely think his answer will be in the affirmative, but that he will rather confess that the experience leads him eventually to a more emphatic knowledge of the change which has taken place in him.

Of course, the first return of this kind has the most effect, whether for joy or sorrow, and, for a time, the other self from the past may be so potent as almost to efface the self from the present. But each subsequent return will enable him more and more to dissociate his present self from that of the past, and to look at that as an individuality apart, from the experience of which he may learn lessons of immense use in the life he is now leading.

This all seems to me analogous to spirit return, and to show us something of what that means to those on the other side. Of course it can be used for harm by those so inclined, just as the return of a person to a place where he has suffered a great wrong may be allowed to stir up feelings of revenge, but it may also be used to make the lesson clearer which such discipline was intended to teach.

In helping our loved ones to make themselves known to us I believe we are but gratifying their just and lawful instincts as well as our own, and that if, at first, some little sadness and discomfort should result to them from the return, these in subsequent efforts will be overcome, and they and we become enlightened and comforted by the communion brought about.

MARY MACK WALL.

Chelsea, S.W.

## Who is Mr. Flaxman Low?

SIR,—A friend of mine, knowing me to be much interested in psychology, drew my attention to certain true accounts of ghost phenomena written by Messrs. E. and H. Heron, and published in 'Pearson's Magazine' last year and the year before, entitled 'Real Ghost Stories.' From the introduction I extract the following: 'The details of these stories have been supplied by the narratives of those most concerned, supplemented by the clear and ample notes which Mr. Flaxman Low—under the thin disguise of which name many are sure to recognise one of the leading scientists of the day, with whose works on psychology and kindred subjects they are familiar—has had the courtesy to place in our hands.'

These stories are scientifically instructive, and carry with them an impress of their genuineness, and also that Mr. Flaxman Low is a scientific man, astute, and of much understanding in this branch of knowledge. But who is he? 'Pearson's' and the 'Directory' do not know, and Messrs. Heron are somewhere in New Guinea. Can any of your readers or contributors oblige by stating who Mr. Flaxman Low is, and by giving his address if possible?

J. HIX.

39, Franciscan-road, Tooting Bec Road, S.W.

A FACT TO BE REMEMBERED.—One of the first lessons the thoughtful Spiritualist has to learn is the surprising fact that spirits do not hastily change the opinions they carried with them from this life. Even those who have denied the immortality of the soul find it hard to rid themselves of the illusion, and think for a while that they have not really cast off their mortal coil. 'There are as big fools in the spirit world as there are in this,' was the saying of Henry More, who died about two hundred years ago. We must not therefore take a statement as accurate because it comes to us fortified by supposed spirit authority. Spiritualism does not relieve us from the responsibility of exercising our own reason. We must do our own thinking if we would have truth vital within us. The man who tamely accepts a theory because a certain class of spirits dogmatically assert it, may live to find that he has contravened those high spiritual laws which require that the realisation of a truth must be the product of our own mental activity, our experience, and the singleness of our desire for the truth.—EPES SARGENT.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.



## SOCIETY WORK.

**SHEFFIELD PSYCHOLOGICAL INSTITUTE.**—The eleventh annual conversazione and ball will be held in the Cutlers' Hall on Monday March 12th.

**CAMBERWELL.**—36, VICARAGE-ROAD, S.E.—On Sunday last, Mrs. Holgate's guide gave an address on 'Seek ye first the Kingdom of God,' &c. Psychometry and clairvoyance were given at the after circle.—W.S., Sec.

**MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).**—Mr. E. W. Wallis (London) delighted his hearers on Sunday last. The subjects, 'Is Spiritualism True and Beneficial?' and 'Lord, what is Man?' were most ably dealt with, the latter evoking special praise.—W. M. H.

**LONDON SPIRITUALIST CONFERENCE.**—Meetings will be held at the corner of Becton-road, Barking-road, on Sunday, March 4th, to commence at 11.30 a.m. The afternoon conferences will commence at three o'clock. At night several speakers will address the audience, when we hope to have a splendid time.—M. C. EGG, Sec.

**EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.**—On Sunday last Mr. King gave another of his grand discourses to a large audience, which was much appreciated. On Sunday next, Mr. Mayho, of Cardiff, will deliver an address. An instruction class is held every Friday, at 8.30 p.m. prompt.—T. R. McC.

**HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.**—On Sunday last Mr. G. E. Bishop addressed a good meeting on 'Dogma.' Next Sunday Mr. W. O. Drake will deliver the address. Thursday, at 8 p.m., members' circle, at 226, Dalston-lane. Friday, March 9th, the second annual social gathering will take place at Youens' Assembly Hall, Lyme-grove, Mare-street, at 8 p.m. Tickets may be had free on application.—J. K.

**NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.**—On Sunday last, Mr. Jones presiding, the subject, 'Normal Development,' was dealt with. Mr. Chetwin read a report and resolution passed at the Wednesday meeting as to the wisdom of none but fully developed mediums taking part in a public meeting. Messrs. Barnett, Brooks, Banyard, Hewitt, Smith, and Willis also spoke. Services on Sunday next, at 11.30 a.m. and 7 p.m., and on Tuesday and Wednesday, at 8 p.m.—T.B.

**73, BECKLOW-ROAD, SHEPHERDS BUSH, W.**—On Sunday last Mr. W. O. Drake pointed out the indifference and apathy of so-called Christians and Spiritualists alike to the horrors and evils of war. The address led to a spirited debate, in which the question was viewed from different points, but all agreed that our duty as humanitarians and lovers of truth should lead us to protest against the perpetuation of such horrors as are now occurring. Open Sunday next week; speakers invited.—P.

**NOTTINGHAM.—CROBEN HALL.**—We had another visit, on Sunday last, from our brother, Ernest Marklew, who lectured in the morning on 'The Saviours of Men.' Referring to the 'ideal men' who have been regarded as 'saviours,' he argued that the great majority of the real 'saviours of men' were in obscurity, working like leaven through the whole mass of society. In the evening Mr. Marklew replied to five written questions of more than average merit, in a manner which did both himself and the cause much credit.—I. C.

**LEICESTER SPIRITUALIST SOCIETY, BISHOP-STREET.**—On Sunday last, Mr. Alfred V. Peters conducted one of the most successful meetings ever held in this hall. In the morning, after a very good address, Mr. Peters gave excellent clairvoyance. In the evening our hall was packed, many strangers being present. After a stirring address, Mr. Peters was again most successful with his clairvoyance, eighteen out of twenty-two descriptions being recognised at the time and two afterwards. We felt indeed that the spirit friends were in our midst. Good seeds were sown, and we are looking forward to an early return of this popular medium.—A. O. W.

**STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).**—On Wednesday, February 21st, our quarterly social evening was well attended and proved a pleasing entertainment to all, thanks to the exertions of Mr. J. A. Cash and his several friends, who so willingly contributed to the evening's amusements. On Sunday last we had the pleasure of again welcoming Mr. Whyte amongst us; now happily recovered from his recent illness. Mr. Davis, of Canning Town, delivered a highly interesting address on 'Spiritual Gifts.' The earnest, clear, yet practical way in which he illustrates his discourses never fails to secure attention. A solo was pleasingly rendered by Madame Cope. On Sunday next Mr. E. W. Wallis, of the London Spiritualist Alliance, will address this meeting upon 'Spiritualism, the Science and Philosophy of Life.' A crowded attendance is expected.—MISS JOHNSTON, Cor. Sec., 81, Dunsmure-road, N.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—A crowded audience listened with every evidence of deep attention and appreciation to an address of great oratorical power, delivered by the inspirers of Mr. G. H. Bibbings, entitled 'It is not true, but it is true,' and when brought to a close it was felt that Spiritualism had indeed gained by this able interpretation of its truths. Miss Von Holthor sang 'The Gleaner's Slumber Song' (Walthew), giving much delight to all present by her able rendering of this sweet composition. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, 'Modern Spiritualism, Destroyer and Builder.' Doors open at 6.30 p.m.—L. H.

**BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.**—On Sunday last we had a good meeting, with the following speakers on the platform: Messrs. Penfold, Williams and Fielder. Mr. Williams gave a good scientific address on 'Mental Telegraphy,' followed by Mr. Fielder, who gave a beautifully inspiring and encouraging address. Mrs. Gould sang 'The Gift.' On Sunday next, at 11.30 a.m., a public discussion; at 3 p.m., Lyceum; at 7 p.m., Mr. R. Boddington on 'Mind and Matter'; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8 p.m., a public circle will be held; on Saturday, at 8.30 p.m., a social evening for members and friends. On Saturday, March 10th, at 8 p.m., a cantata will be given by the friends of the Martin-street Society, Stratford.—YULE.

**CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.**—On Sunday last, our morning meeting was well attended. Most touching and beautiful tributes were paid to the earthly lives of our risen brother and sister—Mr. Humphries and Mrs. Vincent. At the 'In Memoriam' service, held at 6.30 p.m., the guides of the leader spoke of the priceless knowledge and gain of life through death, in a manner that must have brought much comfort to the hearts of those near and dear to the arisen ones. The after circle throbbed with spiritual exaltation and consequent blessing. On Sunday next, at 11 a.m., public circle; doors closed at 11.15 p.m. prompt; strangers especially invited. At 6.30 p.m., Mr. W. E. Long's guides will deliver an address upon 'Ministering Spirits, or Angel Ministry.'—J.C.

**THE JUNIOR SPIRITUALISTS' CLUB, 26, OSNABURGH-STREET, EUSTON-ROAD, N.W.**—On Tuesday evening, February 20th, Mr. E. W. Wallis delivered an address on 'Future Life Problems,' after which the following resolution was unanimously adopted: 'That this meeting of the members of the Junior Spiritualists' Club desire to express their very cordial thanks to the Council of the London Spiritualist Alliance for their kindness in favouring this club with the free services of Mr. E. W. Wallis on this occasion, and also would most cordially thank Mr. Wallis for his valuable services to-night, which are most heartily appreciated; and we desire him, as the secretary of the London Spiritualist Alliance, to convey to his Council this expression of our thanks to that body, as well as to himself, for the pleasure derived from his presence with us to-night.'

## NEW PUBLICATIONS RECEIVED.

- 'The New Man.' P. Braun, Editor. The New Man Publishing Company, Lawrence, Kansas, U.S.A. Price one dollar per year.
- 'What is the Truth?' Remarks on Christian Doctrine, on Biblical and Modern Spiritism. By ARTHUR FELLOWS. London: G. Redway. Price 3s. 6d. net.
- 'Proceedings of the Society for Psychical Research,' for February. Part XXXVI. Contains: 'The Fire Walk,' by ANDREW LANG; 'Discussion of the Trance Phenomena of Mrs. Piper,' by Mrs. H. SIDGWICK and ANDREW LANG; 'Philosophic Assumptions in the Investigation of the Problem of a Future Life,' by F. C. S. SCHILLER, &c. London: Kegan Paul, Trübner, Trench & Co., Charing Cross-road, W.C. Price 2s. 3d., post free.
- 'The Review of Reviews,' for February, contains: Portrait of John Ruskin; 'Decay of our Governing Class'; 'Character Sketch of Dwight L. Moody'; 'England's Peril: How we can avoid Conscription'; 'The Three Books of the Month: Tolstoi, Zola, and Ibsen'; Cartoon, Portraits, Maps, &c. London: 125, Fleet-street, E.C. Price 6d.
- Dr. Max Muehlenbruch's four editions of 'Prophecies.' P.O. Box, 118, Oakland, California, U.S.A.
- 'The New Cycle.' New form of the 'Metaphysical Magazine,' for February. New York: The Metaphysical Publishing Company, 465, Fifth-avenue, or London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 3d.
- 'The Radiant Centre.' No. 1. Published monthly by Kate Atkinson Boeme, 1,528, Corcoran-street, Washington, D.C., U.S.A. Price 10 cents.
- 'What is Right,' a monthly journal of Advanced Ethics. London: A. W. Hall, publisher, Hutton-street, Whitefriars, E.C. Price 1d.